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ABSTRACT

This teaching manual, designed to accompany a Wisconsin State television series, focuses on that State's rural black families and their lives in the 19th and early 20th centuries. The manual begins with notes on its organization and use, as well as major objectives for students who study the material presented. Four units follow. Unit 1 explores the origins of Wisconsin blacks and discusses their history before migration to the State. Unit 2 considers why these families chose to settle in Wisconsin, while Unit 3 describes their living and working conditions during the frontier period and subsequent years. Unit 4 focuses on the dissolution of rural communities. Each unit is followed by a summary, guide, questions, activities, vocabulary, and a list of resources. An extensive bibliography (subdivided into sections on communities and settlements, families, migration and immigration, military history, politics, women and research methodology) is also provided. Finally, five crossword puzzles based on the material presented in the manual are appended. (GC)

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COMING TOGETHER COMING APART

Black Settlers in Rural Wisconsin

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Teacher's Manual

Wisconsin Department of Public Instruction • Herbert J. Grover, State Superintendent

Coming Together
Coming Apart

Black Settlers in Rural Wisconsin

Teachers' Manual

Zachary L. Cooper
Emilie Tari

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Bulletin No. 3254

FOREWORD

State Superintendent Herbert J. Grover is pleased to present this manual to Wisconsin's fourth grade teachers. As part of the continuing effort to enhance students' civic awareness and understanding of the cultural heritage, *COMING TOGETHER, COMING APART* will complement the ongoing state television series now being used in our schools. Of special note is the fact that *COMING TOGETHER, COMING APART* focuses on Wisconsin's black families and their lives in the 19th and early 20th centuries. We hope that your students will enjoy and learn from the experiences of some of our early families.

H. Michael Hartoonian, Supervisor
Social Studies Education
Wisconsin Department of Public Instruction

The two video tapes, *Coming Together* and *Coming Apart*, make an important opportunity available to teachers and their pupils. These tapes and the accompanying ideas for teachers in this manual provide primary source data that are easily understood by elementary children. They are presented in a direct, straightforward manner. The presence of the people who *are* the history being explored links us to a past that is as dramatic as it is real. Unfortunately, it is not widely known. These video tapes do a service in bringing the events and the people to our recognition.

Several benefits are possible through the use of these materials to augment and support the teaching of Wisconsin history. First, they provide information about the arrival of Black settlers in Wisconsin in 1848 in Grant County and in 1855 in Vernon County. These settlers became prosperous farmers who lived in harmonious integrated farming communities in those areas. Information is provided about the work and leisure activities of people at that time and place. Second, the tapes encourage students to use the information to understand social change as it took place in the latter half of the 19th century and the early part of the 20th century. Third, the tapes help students recognize that history is people, what they do and think and strive to accomplish. The students themselves are making history, the way people who are interviewed made and continue to make history.

History is alive and lively in these tapes. The tapes should help students understand where histories come from and how they are made. They should also help students learn more about the variety of peoples and groups who contributed to the development of our country.

B. Robert Tabachnick, Professor
Dept. of Curriculum & Instruction
University of Wisconsin—Madison

Preface

This a beginning. Through these videotapes and teacher's manual, we have introduced a broad statement of the roles and contributions of black people in the settlement and growth of Wisconsin.

Through the eyes of members of these two communities, we hopefully will be able to share with the viewers these settlers' sense of themselves in a family, in a community and their place over time as they sought to cast their lot with mainstream America.

They were part of an immigrant society and like their neighbors they sought a better life for themselves and their children. We humbly dedicate these videotapes and teacher's manual to their courage and to the courage of people like them everywhere.

It is not possible to point out every instance of assistance which cooperative institutions and individuals have rendered. We are indeed grateful to the National Endowment for the Humanities for funding and to the University of Wisconsin Department of Curriculum and Instruction, the State Historical Society of Wisconsin, The Wisconsin Department of Public Instruction and the Afro-American Studies Department for providing a variety of services.

We thank Ann De Vaney Becker and assistant Margot Kennard Larson for indispensable work in developing the videotape, and B. Robert Tabachnick, George Talbot, Dale Treleven, Michael Hartoonian and William Van Deburg for invaluable advice and assistance.

To an advisory Committee consisting of Julie Frohreich, Muriel Simms, Sandra Charapata, Linda Braunschweig, Patricia DiBiase, Robert L. Peters, Herbert Martin, Jr., and Dorothy Harrell, we express appreciation for the many helpful suggestions and numerous criticisms of the teacher's manual.

To the following we extend special thanks for significant contributions of time, toil, memories and momentos: Blanche and Otis Arms, Marion Brown, Kay Corwith, Minnie Owens Drake, Mildred Greene, Delores and James Greene, Blanche Gleiss, Grant County Historical Society, Hillsboro Historical Society, Indiana State Historical Society, Rollo Jamison, Mr. and Mrs. Harry Liebfried, Doris Lloyd, Morris Moon, Ray Moss, Shoshona O'Brien, James Knox Phillips, Dorothy Picha, Genevieve Reco, Vicki Rettenmund, Austin Roberts, Flora and Alga Shivers, Mr. and Mrs. Odell Taliaferra, Steve Vincent, Lou and Alvina Waldon and Mr. and Mrs. Albert Winchel.

Zachary L. Cooper,
E. Emilie Tari

Introduction

Organization and Use

"Coming Together, Coming Apart" is an organized teachers' manual designed to be used with the videotape of the same name in the WHA-TV series entitled, *Long Ago is All Around* and *Wisconsin Our Proud Heritage*. It focuses on black families that settled and farmed in two rural Wisconsin communities during the 19th and early 20th centuries. The teachers' manual consisting of four units is a guide to assisting the teachers in providing the students with a complete learning experience. Each unit contains the following parts.

Objectives—At the beginning of each unit are listed primary objectives based on information from the videotape "Coming Together, Coming Apart." Teachers are encouraged to incorporate more objectives that they may derive from the additional historical information provided in each unit's overview.

Overview—The overview provides additional information including unit summary that teachers may want to use as a basis for further discussion or as a handout for student research projects.

Guide Questions—Suggested guide questions are based on Bloom's taxonomy of cognitive thinking strategies (knowledge, comparative/contrast, cause/effect, prediction/value, descriptive, research, application/relevance questions). Teachers may want to guide students in the practice of higher-level thought processes by providing them with the suggested guide questions prior to the students viewing the videotape "Coming Together, Coming Apart."

Activities—Suggested activities are included in each unit that will offer each student an opportunity to give meaning to each historical event and to relate that event to present situations.

Vocabulary—Key terms and words deemed important for the students to know have been selected from the videotape. Teachers may want to add words that they consider important in the overview of each unit.

Resources—Oral history is one of the best methods for learning about people not usually found in official records. A list of supplementary readings and taped oral history interviews are included at the end of each unit. Teachers are, therefore, recommended to make use of the taped interviews.

Bibliography

For those teachers who wish to prepare activities keyed to different ability levels, an extensive bibliography, categorized by major topics from the videotapes, has been included.

Crossword Puzzles

Crossword puzzles relevant to the content of the videotapes and the teacher's manual has been included as a student activity.

In addressing fourth and fifth grade pupils in the State of Wisconsin, "Coming Together, Coming Apart" videotape in combination with the Teacher Manual and *Black Settlers in Rural Wisconsin* booklet aims at increasing students' factual knowledge of black families in rural Wisconsin, heightening students' understanding of the communities established by these families and improving students' skills and knowledge of methods used in researching family histories. Teachers, in utilizing the videotapes, should understand that it is only one tool to supplement the teachers' effectiveness.

Major Objectives

At the conclusion of these four units, the student will be able to:

1. Name two major rural communities located in southwestern Wisconsin settled by black pioneers before the Civil War.

2. List names of several black families that settled in these two Wisconsin communities in the 1800's.

3. Locate areas where the identified black families lived before migrating to Wisconsin.

4. Examine/analyze several reasons why these families chose to settle in Wisconsin.

5. Propose/synthesize what black families did to survive and succeed in rural Wisconsin.

6. Distinguish/compare/differentiate the present locations and occupations of offspring of early black families in Wisconsin.

Comprehensive Overview

Although today most blacks live in urban areas, in the last century many of them lived in rural areas. Two Wisconsin farming communities which black families pioneered before the Civil War were: 1) the Cheyenne Valley Community, located near Hillsboro in Vernon County, and 2) the Pleasant Ridge Community, located between Beetown and Lancaster in Grant County.

Early black Wisconsin families included the Greenes, Shepards, Grimes, and Gadlins of the Pleasant Ridge Community, and the Revels, Roberts, Waldons, Shivers and Bass' of the Cheyenne Valley Community.

These Wisconsin pioneers were the descendents of black people from the continent of Africa. During the 17th and 18th centuries they were brought to the southern coastal states of Virginia, Georgia, North Carolina and South Carolina. In the early part of the 19th century they moved to the border states of Indiana, Ohio and Illinois, before migrating to the rural areas of southwestern Wisconsin during the mid 19th century.

These black settlers came to Wisconsin in search of land, freedom and opportunities for their children. Wisconsin offered fertile, cheap land, protected escaped slaves by law and permitted education of black children in public schools.

The early black settlers cleared land, hunted, fished, gathered and planted food for their own use. Farmers, later, planted cash crops such as tobacco and gensing. Some engaged in lumbering.

Increased income allowed more purchases and more leisure activities. They bought more land, newer farm equipment, cars, clothing, cameras and household appliances.

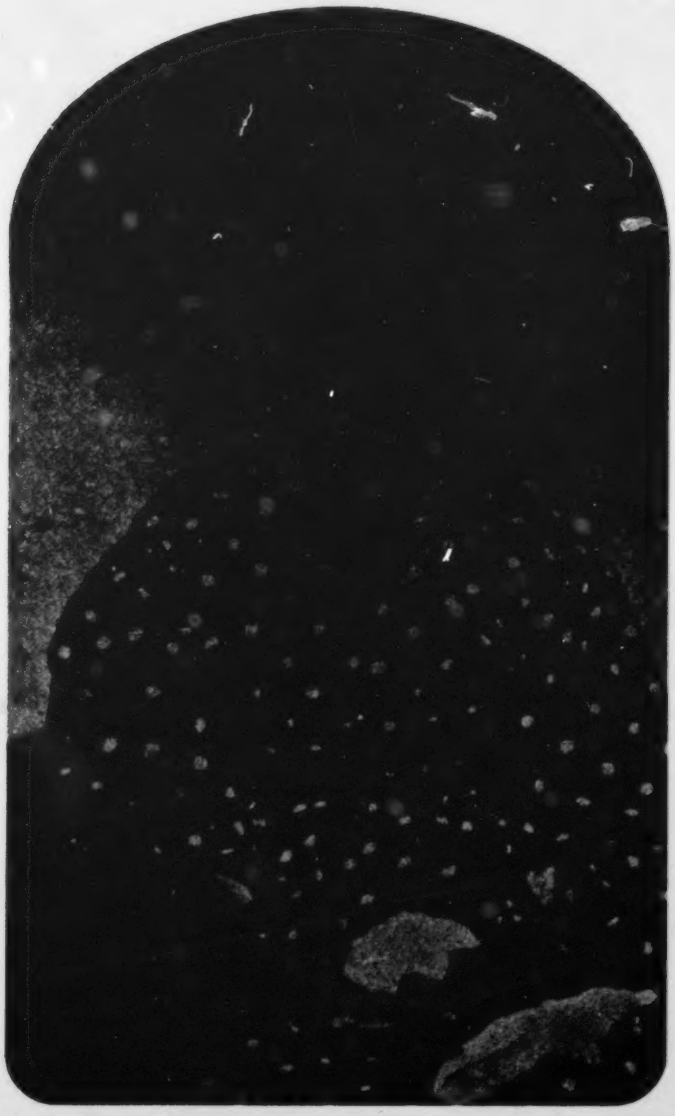
They built houses and barns and organized churches, schools and literary clubs. They began to enjoy a more affluent life. Today many of these families have moved to urban areas. They sent their children away to college and training schools. Some became barbers, porters, teachers, restaurant owners and factory workers. Others fought in the nation's wars. The Cheyenne Valley community near Hillsboro persisted longer than Pleasant Ridge Community near Lancaster and other black communities.

Annual reunions, frequent picnics, weddings and funerals brought many former members of these communities back together.

Part I Coming Together

Unit 1:

Who Were These Families and Where Did They Live Before Coming to Wisconsin?



The mother of Charles and Isaac Shepard. Mr. Horner brought part of the Shepard family with him to Wisconsin. She and some brothers and sisters were left behind in Haymarket, Virginia to come later. They never did. They kept in touch for a while but lost contact after a time.

Objectives

At the conclusion of this unit the student should be able to:

1. Name two major rural Wisconsin communities settled by black pioneers before the Civil War.

2. List names of several black familes that settled in these two Wisconsin communities in the 1800's.

3. Locate areas where the identified black families lived before migrating to Wisconsin.

Overview

Harriet Shepard was the daughter of Charles Shepard and married Thomas Greene. She holds her infant son, Lester T. Greene.

Blacks Arrival in America

These Wisconsin pioneers were the descendents of black people imported by plantation owners from the continent of Africa during the 17th and 18th centuries. They were brought across the Atlantic ocean aboard ships to the southern coastal states of Virginia, Maryland, Georgia, North Carolina and South Carolina. (Franklin, John Hope, *From Slavery to Freedom*, Alfred A. Knopf, New York, 1952, pp. 70-87)

A Dutch ship brought the first blacks to Jamestown, Virginia in 1619 preceding the arrival of the Puritans aboard the Mayflower by one year. Approximately 350,000 to 500,000 Africans were imported into the United States between 1619 and 1860. (Curtin, Philip, *Atlantic Slave Trade: A Census*, Madison, University of Wisconsin Press, 1969, pp. 216-218)

Laws of Slavery

Initially Africans were brought in as indentured servants; however, by the latter half of the 17th century their status as slaves was being defined by law. This occurred in all of the southern states. For example, Maryland passed the following laws in 1664 stating:

a. All Negroes (blacks) in the Province or to be imported should serve for life.

b. Conversions to Christianity by baptism was unacceptable as a means of manumission.

c. All children born of a Negro (black) should be slaves for life. (Bacon, Thomas, *Laws of Maryland*, Annapolis, MD CCLXV, 1663, pp. 83, 153-154)

Demographic Concentrations

Favorable conditions were made for the continued importation of an African labor force mainly to the South. A 1704 law provided duty-free importation of Africans. Extensive importation of Africans by southern planters led to a large concentration of blacks in the southern states. Their numbers increased from 757,208 in 1790 to 4,441,830 by 1860. Only a small fraction of the population of 4,441,830 blacks resided outside of the southern states. For example, the black population of Alabama alone in 1860 numbered 437,730 compared to 227,216 in 31 northern and western states and territories.

Migration North and Westward

Many of these black people who moved north before the Civil War were slaves but some of them were free landholders. Some had frequently intermarried with native Americans (Indian) and in the early part of the 19th century many of them migrated from the southern states to the midwestern border states of Indiana, Ohio and Illinois. (Thornbrough, Emma Lou, The Negro in Indiana: A Study of a Minority, Indianapolis, 1957) For example, between 1830 and 1860 approximately 40,000 blacks, some free and some slaves, had made their way to Ohio.

The migration of blacks received an impetus early in the nineteenth century when certain Quakers of North Carolina and Virginia adopted the scheme of settling them in northern states. A committee of forty appointed by North Carolina Quakers in 1822 to examine the laws

of other free states with a view to determining where they might have better economic opportunities recommended in its report that blacks be settled in Ohio, Indiana and Illinois. (Woodson, Carter G., *Century of Negro Migration*, N.Y., Russell & Russell, 1969, pp. 19-21)

Blacks Arrival in Wisconsin – "Coming Together"

Blacks have been a part of Wisconsin's history since as early as the 18th century. In the 1700's blacks served as trappers, guides, boatmen, and interpreters as they traveled with French explorers and fur traders into the area.

Two black fur traders established Marinette in 1791. In the early 1840's free blacks came to Calumet County, where in January, 1849, Moses Stanton, a black, founded the present city of Chilton, formerly called Stantonville. A black man named Jackson established the town of Freedom in Outagamie County. (Cooper, Zachary, "Two Black Settlements in Rural Wisconsin" in *Wisconsin Academy Review*, June, 1981, Vol. 27, No. 3, p. 9)

By 1850, the Wisconsin census listed 635 free blacks in a population of 305,391 and by 1860, their numbers had increased to 1,171. (1850 and 1860 U.S. Census)

Although today most blacks live in urban areas, in the last century many of them lived in rural areas, pursuing the same goals, facing the same hardships, enjoying the same rewards and simple pleasures as their white neighbors.

Two such Wisconsin farming communities where black families pioneered before the Civil War were Cheyenne Valley near Hillsboro in Vernon County and Pleasant Ridge near Lancaster in Grant County.

The Cheyenne Valley Community's origin may be traced back to the arrival of its first permanent settler, Walden Stewart, a free black, in 1855. Stewart came from the South, as did many black immigrants to Wisconsin at that time. He was born in North Carolina and had moved to Illinois, where he and his family lived for twenty years, before moving on to Vernon County when he was sixty.

Between 1855 and 1859 five other free black families, Waldens, Revels, Roberts, and Basses, including Wesley Barton from Alton, Illinois, joined the Stewarts in Vernon County. Barton Corners, now called Burr Corners, was originally named after Wesley Barton, the community's pioneer and first postmaster appointed in 1859.

After the Civil War more blacks migrated to the rich and fertile farmland of Cheyenne Valley. Among those new arrivals in 1879 was Thomas Shivers, his sister Mary, and a brother, Ashley, from Tennessee.

Within a decade after the outbreak of the Civil War, sixty-two black inhabitants comprising eleven families had settled in the Cheyenne Valley Community.

The origin of the Pleasant Ridge Community goes back to 1848. It was the year the Shepards arrived by ox team from Haymarket, Virginia. The Shepard family included Charles, his wife and children, his brother Isaac, and Sarah Brown, the only member of the group who had not been freed. Isaac later returned to Virginia and purchased her freedom and that of her two children for a thousand dollars.

In 1861, after the outbreak of the Civil War, the Grimes family arrived from Missouri followed by John Greene and his family who succeeded in escaping from their Missouri slave home in 1863.

After the Civil War Samuel Gadlin from Tennessee and Samuel Craig from Missouri moved to Pleasant Ridge. By 1895 the community consisted of the following six families: the Greenes, Shepards, Gadlins, Grimeses, Richmonds and Craigs. (Cooper, Zachary, *Black Settlers in Rural Wisconsin*, Madison: State Historical Society, 1977)

Summary

Black movement to Wisconsin can be seen in the following chronology:

1. Importation by plantation owners from Africa to the southern states in the 17th and 18th centuries.

2. Departure from the southern states to the midwestern border states in the early 19th century.

3. Arrival in Wisconsin beginning in the two decades before the Civil War.

Guide Questions

Knowledge Questions

What are the names of two of the largest rural communities in Wisconsin settled by black pioneers before the Civil War? In what counties were they located?

What are the names of several black families that settled in these rural Wisconsin communities in the 1800's?

What are the names of the states where the identified black families lived before migrating to Wisconsin?

Comparative Question

In what ways do you think that these rural Wisconsin communities are different today than they were 125 years ago when these black settlers arrived?

Cause/Effect Question

What do you think would have been the effect on the livelihood of these early settlers if they had not lived together in a community?

Prediction Question

What kind of changes in student's concept of Wisconsin history may occur from viewing this videotape?

Historical Question

Trace what happened historically leading toward the eventual coming together of black families into these Wisconsin rural communities? What happened in the following years? 1619, 1660's, 1800's to mid-1850's to the Civil War.

Creative Question

If you were a teenager during the pioneer days 125 years ago, what part do you think you would have played in pioneer living? What work would you have to do?

Application/Relevance Question

Would you like to have been a pioneer child? Why or why not?

Value/Inquiry Question

For what reason would you favor showing this videotape?

Activities

1. Using an outline map of the United States, locate and label the southern states of Virginia, North Carolina, South Carolina, Georgia, and Tennessee. Locate and label the border states of Ohio, Illinois, and Indiana.

2. Using an outline map of the state of Wisconsin, locate and label the counties of Grant and Vernon.

3. Have students role-play and plan interviews of 1) a pioneer family that has just come to Wisconsin from another state and 2) of a family today that has just come to Wisconsin from another state. Include questions about where they come from, methods of travel, conditions (geography, weather), lodging, food, etc.

Vocabulary

descendents
indentured servants
manumission
pioneer
diary
oral history
community
importation

Resources

Books

Bacon, Thomas, *Laws of Maryland*, Annapolis, MD CCLXV, 1663 & 1664.

Cooper, Zachary L., Black Settlers in Rural Wisconsin, Madison: State Historical Society, 1977.

Curtis, Philip, *Atlantic Slave Trade: A Census*, Madison, University of Wisconsin Press, 1969.

Franklin, John Hope, From Slavery to Freedom, New York, Alfred A. Knopf, 1952.

Thornbrough, Emma Lou, The Negro in Indiana: A Study of a Minority, Indianapolis, 1957.

Woodson, Carter G., *Century of Negro Migration*, New York, Russell & Russell (reissued 1969).

Taped Oral Interviews

4/10/81 Austin Roberts
Tape 7 Side 1
00:40 Indian Origins
09:30 Revels, first settlers
24:40 Roberts and Bass arrival after Civil War

9/15/81 Blanche Arms
Tape 30 Side 1
00:55 Basses come to Wisconsin from Ohio
03:00

6/13/80 Otis Arms
Tape 3 Side 1
00:55 Father from Georgia, Mother from Indiana
03:25

Unit 2:

Why Did These Black Families Choose to Settle in Wisconsin?

Salem School in Cheyenne Valley, ca. 1910.

Objectives

At the conclusion of this unit the student should be able to:

1. State several reasons why early black families chose to settle in Wisconsin.
2. Compare the living conditions of early black settlers with the opportunities of later generations of blacks in Wisconsin.

Push Factors in Black Migration to Wisconsin

Restrictive Laws

Ohio, Illinois and Indiana, as most of the northern states, fearful of the influx of blacks into their state, not only enacted restrictive laws but maltreated many of the black residents.

For an example, the question of what to do with blacks was an early issue in Ohio. The Ohio legislature of 1804 enacted that no negro or mulatto should remain in the state permanently, unless a certificate of freedom issued by some court be furnished. In 1830, blacks were excluded from service in the state militia; in 1831, they were deprived of the privilege of serv-

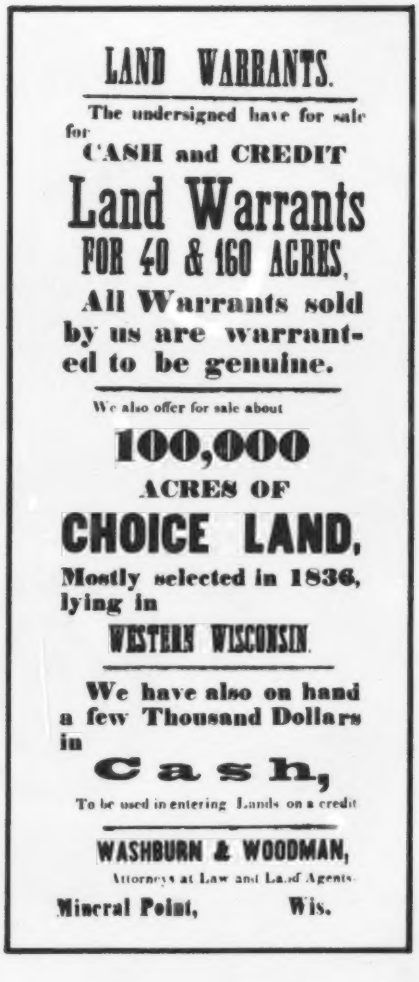
ing on juries, and in 1838 they were denied the right of having their children educated at the expense of the state (Hitchkok, Charles, *The Negro in Ohio*, pp. 41-42). Similar denials of privileges to free blacks were enacted in Ilinois and Indiana. In 1824, the Indiana legislature passed a stringent law for the return of fugitives (*Revised Laws of Indiana*, 1831, p. 278). A number of well-established black communities were broken up by the slave hunters after the passage of the Fugitive Slave Law of 1850 (Woodson, Carter G., *Century of Migration*, p. 82).

Maltreatment

Opposition to black immigration was not restricted to the enactment of laws which in some cases were not always rigidly enforced. Some communities took the law into their own hands. On January 1, 1830, eighty blacks were driven out of Portsmouth, Ohio, and in Cincinnati, a mob attacked the homes of the blacks and forced twelve hundred others to flee the city. The same type of maltreatment and abuse prevailed in Indiana and Illinois (Woodson, *Century of Migration*, pp. 57-59).

Black settlers were thus pushed to Wisconsin as a result of concern about restrictive laws, particularly the Fugitive Slave Law of 1850, maltreatment, desire for land and denial of educational opportunities for their children. But, why did these black settlers choose to come to Wisconsin?

Pull Factors in Black Migration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Mineral Point, Wis.

Black settlers chose Wisconsin because the state offered land, freedom and security, and educational opportunities for their children.

Military expeditions against the Indians resulted in Indian treaties of 1832 and 1833 with the Winnebago, Chippewa, Ottawa, and Potawatomi ceding all of southern Wisconsin to the United States. By the end of the territorial period in 1848 the Indians of Wisconsin no longer claimed title to the land (Gara, Larry, *A Short History of Wisconsin*, State Historical Society of Wisconsin, Madison, 1962, p. 46).

Desire For Land

Land speculators played an important role in early Wisconsin history. For example, in 1844 Cyrus Woodman and Cadwallader C. Washburn established a very active land agency at Mineral Point in Grant County. Besides selling military land warrants and purchasing lands for speculation, they provided credit and capital as well as advertisements for the frontier settlements. Wisconsin was covered with land sale posters (Gara, Larry, *A Short History of Wisconsin*, State Historical Society of Wisconsin, Madison, 1962, pp. 55-57).

Although lead mining attracted the first settlers to southwestern Wisconsin, it was agricultural lands that beckoned the Shepards and Revels and the other black families that followed them to Wisconsin in the early days.

Like many immigrants to Wisconsin, the Shepards worked for a few years to earn enough money to purchase land. By the mid-eighteen fifties they were able to buy farmland at a dollar fifty per acre. Thus, the Shepard family was the first of several black families who were drawn to Wisconsin by the prospect of freedom, bought land and settled in Pleasant Ridge before the Civil War (Cooper, Zachary, *Black Settlers in Rural Wisconsin*, 1977). A Homestead Act in 1862 encouraged many more blacks to settle in Wisconsin.

Freedom and Security

John Greene and his family, despite benevolent treatment accorded them by their Missouri plantation owner, succeeded in escaping from slavery to Wisconsin in 1861. They valued highly the freedom to farm their own land, to raise and maintain a family and to educate their children. A Platteville newspaper in 1936 quoted his son Thomas Greene as saying, "I saw too many families broken up on the auction block. A strong man or a good (woman) would bring a thousand dollars each, while owners would often give away a mammy's children to get rid of "them."

Security of free black families, some

who had been living in Indiana, Ohio and Illinois for nearly 20 years, was clearly threatened by passage of the Fugitive Slave Law of 1850. The Basses, Revels, and Robertses were no doubt motivated in their movement by fears of being kidnapped and returned south.

Wisconsin's Protective Laws

Besides the prospect of land, the choice of Wisconsin as a new home may have been partially the result of the state's efforts to protect black citizens from the perils of the Fugitive Slave Law. Most Wisconsinites objected to the Fugitive Slave Act of 1850, which allowed slave catchers to enter free states with the intention of capturing escaped slaves and, in some instances, of kidnapping free blacks. This law also provided that the northern states assist in their recapture. The Wisconsin Supreme Court eventually defied the federal government by declaring the Fugitive Slave Law unconstitutional.

Popular Anti-Slavery Sentiment

Anti-slavery sentiments were common in Wisconsin. Although the Northwest ordinance of 1787 had explicitly prohibited slavery in the territories, which included Wisconsin, a few slaves had been brought to the southwest lead mining region of Grant County. The first governor of the territory, Henry Dodge, in 1827, had brought several slaves to the region. However, widespread opposition forced Dodge and others to release their slaves.

Sympathy for fugitive slaves was prevalent as evidenced in the assistance given Joshua Glover and many others in escaping the hands of slave catchers. Joshua Glover had been apprehended and held in a Milwaukee jail in 1854. A crowd of abolitionists, however, broke into the jail and released the fugitive slave (Derleth, August, *States of the Nation: Wisconsin*, Coward, McCann and Geoghegan, Inc., N.Y., 1967, Chap. 7).

Negro Suffrage Referendum

Negro suffrage (right of black men to vote) met with popular approval only in Wisconsin. Wisconsin voters approved a negro suffrage amendment in 1849. A state supreme court decision in 1866 upheld the validity of the vote (Gregory, John G., "Negro Suffrage in Wisconsin" in *Transactions of the Wisconsin Academy of Sciences, Arts and Letters*, XI (1898), pp. 94-101).

Educational Opportunities

Although some white schools admitted blacks, especially before 1820, most northern states either excluded them altogether or established separate schools for them. The Wisconsin constitution made provisions for a state university and for a system of free common schools, to be supported by local taxes, interest from a school fund created by the sale of public land, and money derived from fines and forfeitures (Gara, Larry, *A Short History of Wisconsin*, pp. 83-85).

Summary

Through an extended family network system, including letters, newspapers, land posters, and word of mouth, many black settlers learned about Wisconsin's favorable conditions for their livelihood. They left their border state homes for Wisconsin, the "Paradise of the World" which offered them land, freedom and security, and educational opportunities for their children.

Guide Questions

Knowledge Question

Why did black families choose to settle in Wisconsin?

Comparative Question

How were the living conditions before the Civil War different for early black settlers of Wisconsin compared to those living in the northern border states (Ohio/Illinois/Indiana)? Compared to those living in the southern coastal states (Virginia/North Carolina/South Carolina/Georgia)?

Cause/Effect Questions

If maltreatment and restrictive laws had *not* been imposed on blacks in Ohio, Illinois and Indiana, what might have been the effect on black residents in those states? —on black residents in Wisconsin?

Why were early black settlers' children admitted to public schools in Wisconsin?

Prediction Questions

Do you think that blacks will continue to come to Wisconsin?

What do you think might attract them to Wisconsin?

Historical Questions

How did Wisconsin encourage early black settlers to purchase land in Wisconsin?

How did the lives of later generations of early black settlers change?

Creative Questions

What would you do if your family security was threatened (for example, if your family were going to be separated by force)?

Fugitive Slave laws caused many blacks to leave their homes in Ohio, Indiana and Illinois. Can you think of any laws today that would cause people to leave for another state or another country? What do you think would happen if a military draft law were passed?

Application/Relevance Question

How does the migration of early black families to Wisconsin affect us today?

Value/Inquiry Questions

What do you think was the author's purpose in creating this videotape?

How can you use the information and ideas you have learned?

Do you think that the study of early immigrants to Wisconsin is important for us to explore? Why?

Activities

Plan and present a short skit:

Scene: Inside the home of a black family living in Ohio/Indiana/Illinois in the early mid-1800's.

Situation: Family discussion on (a) problems confronting black families (e.g., southern slave hunters, mobs attacking blacks' homes, restricted educational opportunities for black children), and (b) possible solutions to the problems.

Design a time line of events leading to the settlement of early black families in Wisconsin. Include events related to (a) blacks' arrival in America, (b) black migration to northern border states, (c) denial of rights for black citizens to southern coastal states and northern border states, (d) negro suffrage in Wisconsin. (Optional: include drawings of the important events on the time line.)

Plan a one-page local Wisconsin newspaper, dated in the mid-1800's. Short articles might include an interview with a recently-arrived black family, an opinion article (editorial) concerning the freeing of a black fugitive slave held in a Wisconsin jail, and an advertisement for a frontier land sale.

Vocabulary

migration
descendants
abolitionists
diary
indentured servants
fugitive slaves
manumission
suffrage
Fugitive Slave Act of 1850
Northwest Ordinance of 1787

Resources

Books

Cooper, Zachary, *Black Settlers in Rural Wisconsin*, Madison, State Historical Society of Wisconsin, 1977.

Derleth, August, *States of the Nation: Wisconsin*, Coward, McCann and Geoghegan, Inc., 1967

Gara, Larry, *A Short History of Wisconsin*, Madison, State Historical Society of Wisconsin, 1962.

Gregory, John G., "Negro Suffrage in Wisconsin" in *Transaction of the Wisconsin Academy of Sciences, Arts and Letters*, XI (1898).

Hitchkok, Charles, *The Negro in Ohio: 1802-1870*, Cleveland (1896).

Taped Oral Interviews

6/13/80 Otis Arms—Tape 3 Side 1
11:15 Sam Arms came with army
13:00 officers to stake land

4/10/81 Austin Roberts—
Tape 7 Side 1
00:40 Revels married and raised
02:04 families

9/15/81 Blanche Arms—
Tape 30 Side 1
03:00 Sam Bass settles land
05:10 Early settlers are good hunters

Unit 3:

What Did These Black Families Do in Rural Wisconsin?

The home of the Samuel Arms family in the Town of Forest in Vernon County.

Objectives

At the conclusion of this unit the student should be able to:

1. Describe what pioneers did to survive during Wisconsin early frontier period.
2. Explain how these pioneers, after establishing farms, began to earn income that contributed to the growth and prosperity of their communities.
3. List the different uses made of the increased cash income.

Frontier Period "Just Living" (Basic Survival)

During Wisconsin's frontier period early settlers cleared land, built living quarters, hunted, fished, gathered and planted food for their own use in their efforts to just survive.

Living Conditions in the South

Frederick Olmsted, historian, described the condition for slaves in the South. Housing was especially poor. The small, rude huts were usually inadequate as well as uncomfortable. Windows and floors were almost unheard of. Slave cabins on some of the plantations were small and dilapidated with no windows, unchinked walls, and practically without furnishings. One of the better ones had a bed, a chest, a wooden stool, some earthenware and cooking vessels. Many cabins were wholly without beds and slaves were compelled to sleep on quilts or blankets with only some straw or shucks between them and the earth. (Franklin, John Hope. *From Slavery to Freedom*, Alfred A. Knopf, N.Y., 1952, p. 194).

Living Conditions in Wisconsin

Living conditions on the Wisconsin frontier varied considerably. There were the usual discomforts and annoyances, but the settlers never had to face the terror of starvation. The land provided ample food for all. Early arrivals usually brought a bare minimum of furniture and some of the homes were mere wooden shanties with mud plastered between the boards to keep out wind and rain. (Gara, Larry. *A Short History of Wisconsin*, State Historical Society of Wisconsin, 1962, p. 48).

Pioneer Experiences

The first free black settlers that came to Cheyenne Valley were experienced in the pioneer mode of life. (Phillips, James Knox. *Negro-White Integration in a Midwestern Farm Community*, unpublished manuscript)

Macaja Revels, pioneer settler, was born in 1800 in the Cherokee reserve lands in Georgia. He moved with his family to Robeson County, North Carolina. In 1830, Macaja returned to Fayette County, Georgia and in 1833 he moved on to Indiana, settling in Orange County, a place of plentiful game and fish. It was a tiresome journey of four months in an old one-horse wagon. Macaja, followed by Aaron Roberts, moved on to the wilderness of Hamilton County, Indiana before hearing of Wisconsin as a great grazing state, and in 1854, migrating to Dane County, Wisconsin, camping at a little stream of water 18 miles north of the village of Madison.

Later, learning by land posters or word of mouth of a place called Bad Ax [Vernon] County, Macaja strapped his tent on his back and with gun and hatchet, he set out to find Bad Ax County. After arriving in Bad Ax County, Macaja pitched his tent near the center of Town 14 Range 1 West. He stayed there all winter, taking up 160 acres. Macaja Revels, as soon as the roads opened, returned to Madison for his family who had been sheltered in an old house owned by a friend (Diary of the Revels family since 1747 to 1908, p. 1-2).

The township was originally covered

with excellent timber and was reputed to be one of the finest hunting grounds in the county. Bear, deer, and grouse furnished the main meat supply, while fruits, nuts, and roots helped to vary the pioneer's diet. Necessities had to be brought long distances by pack horse, several days being required to go to the Mississippi and return with essential supplies of ammunition, meal and salt. (Lockwood, James H., "Early Times and Events in Wisconsin" in *Wisconsin Historical Collections*, 2:125-26, 1856.)

Pioneer Homes

The pioneers typically built temporary log homes, chinked with mortar and roofed with shaker, with typical wooden chimneys.

A settler wrote the following about the early homes. "Our home was about 10 acres of land, about two acres cleared, the rest was dense forest of lovely maples, basswood, and oak trees. We had a shanty made of small logs twelve by twenty. The logs were cut and drawn together for our house. It was warm and we lived comfortable." (Markee Diary, p. 57.)

Many homes contained looms, spinning and cording wheels for the cording of wool with many families weaving and fabricating their own cloth for family use. (Lockwood, op. cit., p. 125.) Other homes were not as well furnished.

Another settler wrote in her diary: "It was a winter lamb and the next spring father sheared it with scissors and sent the wool to the cording mill near Viroqua to be made in rolls—then, mother spun it into yarn. It made us quite a supply of stockings and mittens for the next winter." (Markee Diary, p. 50.)

Pioneers' Source of Food

Hunting, fishing and gardening were the main sources of food supply during the pioneer days. The Revels diary states soon after getting a log house set up, Macaja Revels, a pioneer settler in Cheyenne Valley, would take at least 3 or 4 hours of hunting and fishing each day to add to his meat supply. . . .

"A deer lick was established by salting the ground and making a screen in the trees some 12 or 15 feet from the ground where a man could sit and have a good aim and in this way many deer were killed as just after sundown they would come in droves to the salted place and skip and fight for a place at the much coveted place that lured them to their death. By this means the hunter had his choice of the drove of animals that came about —One once a week was all that would be killed at this place as the killing of a deer would frighten others and they would not come back until they wanted salt very bad and then were very shy. They could be seen to stand and scent for a long time before venturing to the salted place and should the wind blow towards them there would be no deer approach within gun shot of the place." The Revels diary also mentions that "Macaja's rifle not being quite heavy enough for all kinds of game found sent word back to his son Aaron in Indiana to bring him a new rifle made to order which he received the following summer." (Revel's Diary, pp. 4-6.)

Steel traps, "baited by a piece of meat of some kind or a chicken" was another way of obtaining their meat supply. These traps varied in size from those small enough for catching squirrels to those large enough for catching bears. (Revel's Diary, p. 10.) Generally, whenever any deer or bear were killed, or fish were caught, all of the neighbors would be welcome to a share of the meat. An additional source of meat came when Macaja later drove the first sheep and pigs ever brought to the new settlement 80 miles from Dane County (Revel's Diary, pp. 4-5). Also, a source of some of the pioneers' clothing was the skins of animals, largely deer and raccoon. At one time Macaja Revels had as high as 8 or 10 bear skins. (Revel's Diary, p. 4.)

Subsistence Farming "Making Ends Meet"

As log cabins (shanties) were constructed and families moved into the area, more land began to be cleared and seeds planted in order to raise food for feeding their families.

Planting

The land was productive. Corn was a major source of food (corn bread) not only for the family but the stalks could be used for the livestock, consisting initially of "one cow and mule." In the early days before ownership of a plow, corn was planted by making a hole in the ground with an ax. In order to keep the birds and squirrels from digging up the seed, children would go around the fields with a "horse fiddle," a box with a crank and a springboard that would make a terrible clatter when the crank was turned.

The Markee diary describes what was done.

"John and I were sent to the field, one with the fiddle, the other with two thin boards we could slap together. One must be on one side of

the field and the other on the other side of the field. Then we had to keep going around and around the field continually keeping up the same racket and saying in a loud voice "*shoo shoo shoowoop shoo*" from early morning until dark stopping only long enough to eat our dinner. The girls took our places while we ate our dinner. This was kept up until the corn was too large for them to dig up." (Markee Diary, p. 32; Revel's Diary, p. 8.)

Corn was taken to the grist mills, in the early days, 25 to 30 miles away. It was ground into meal for making corn bread. All of the cooking was done by the fireplace made at the end of every house. Later, these temporary fireplaces were replaced with drum stoves.

"After we had lived in the house two weeks, father sent to Reedsburg by old Mr. Stewart a colored man for a cook stove. When we got our temporary fireplace taken out and our new stove set up we thought we were quite rich." (Markee Diary, p. 28.)

Wisconsin Gravy

Many of the settlers' daily diet consisted of bread and Wisconsin Gravy, a gravy made without meat, butter, or milk. It was made by adding in a mixture of flour, starch, salt and pepper to a spider of boiling water. "We had Wisconsin Gravy until we were tired of it." (Markee Diary, p. 31-32.)

Sugar Production

Markee Diary describes how they made their sugar. "The first spring we lived here father made about twenty five troughs that would hold about a pail of sap, then with brace and bit, tapped the maple trees. The sap was boiled on the stove producing about thirty pounds of sugar every spring if it was a good year." (Markee Diary, p. 40.)

Each year the fields would grow larger and larger as more land was acquired and cleared. A jumping shovel plow and a one-horse drag along with the assistance of neighbors would be used to do the planting. (Markee Diary, p. 41.)

Enlistment in the Civil War

Between 1861 and 1865 many of the black settlers joined the more than 91,000 men from Wisconsin who served in the Union ranks during the Civil War. As the Revels diary describes, "The only means of getting news was in the hear say manner as there was no paper nearer than Reedsburg in Sauk County and a small paper at Virocqua in Vernon County but when the rebels fired on Fort Sumpter, then, the cry was to arms. . . . The county being new and very thinly populated and farms very small, land was very heavily timbered. To take the men away would pose hardship to the women and children left at home but many sprang to their country's call and in 1861 Henry and William Revels enlisted in Company K, 6th Wisconsin Volunteers. Aaron, the oldest son, was left home with the family but in 1863 he also enlisted, leaving a large family of women and children to take care of the farm. (Revel's Diary, pp. 10-11.)

Besides fighting for an end to slavery there were other benefits to be derived from enlistment in the Union forces. Listed on a recruiting poster was the following:

"Board will be furnished at the expense of the State, according to a proclamation of the Governor of this state, 'Dated August 20th, 1861.' Pay of volunteers, $15 per month and $100 Bounty and a 160-acre Land Warrant when discharged, 'extra pay from the State $5 per month if married and $3 to single men. Pay to commence at time of enlistment.'" (Gara, Larry, *A Short History of Wisconsin*, State Historical Society of Wisconsin, 1962, p. 108.)

Beyond Subsistence Farming "Getting Ahead" (Cash Cropping)

Shanties soon gave way to more substantial houses and farms—and hunting and fishing gave way to raising crops and livestock—and education became that of training citizens for a different way of life based on industrialization, specialization and material improvement.

Skills in the South

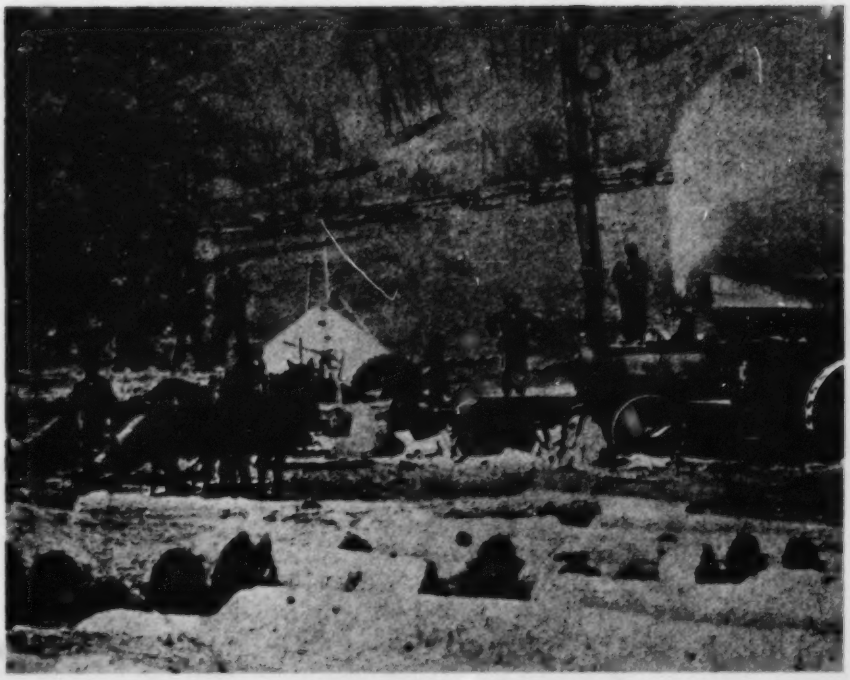
Under slavery blacks had been employed in a variety of skilled and unskilled occupations. There were tailors, shoemakers, cabinet makers, painters, plasterers, seamstresses, carpenters as well as the usual agricultural workers on the plantations. (Litwack, Leon F. *North of Slavery*, Univ. of Chicago Press, Chicago, 1961, p. 154.) Although it was indeed illegal some blacks had mastered reading and writing skills.

Use of Skills in Wisconsin

These skills were brought to Wisconsin by the pioneers and utilized in the acquisition and improvement of the land. In the Cheyenne Valley, many of these free black settlers, long experienced in land transactions, some of them able to read and write, were the first settlers to acquire and improve

the land. By the time of the arrival of other immigrant groups these black settlers had already displayed their skills in acquiring land, constructing buildings, feeding and clothing their families, educating their children, and engaging in overall community development. (U.S. Agriculture and Population Census Schedule, 1850, 1860, 1870.) It is to be noted that many of the European immigrants to the area did not speak or write English.

In the 1850s, Wisconsin was a rural state and agricultural its main economic activity. Most settlers were farmers and wheat quickly became their chief crop. As railroads slowly penetrated the region, farmers bought up nearby lands. But farming was in a state of rapid change. Emphasis on a cash crop brought increased dependence on improved transportation facilities to reach a national and even a world market. New and complicated farm machinery made farming more expensive. (Gara, p. 93.)



A portable sawmill operating on the "back forty" acres of the Walden farm, Vernon County.

Cash Cropping

In the decade from 1870 to 1880 diversification characterized much of the production of Wisconsin farmers. Along with the older staple, wheat, farmers raised corn, oats, and hay crops, and livestock. For many, sheep-raising seemed to be the next best thing to wheat farming. When woolen prices fell sheep growers switched to mutton breeds, and many raised horses, cows, and swine as well as sheep. Hogs thrived in sections where corn was raised as feed, and on many a Wisconsin farm they played the important role of "mortgage-lifters." Even where dairying finally became supreme, the farmers often combined it with hog-raising and lumbering.

The rich Wisconsin soil was well adapted to the raising of feeds and grasses and the dairy industry developed at the very time when an expanding market encouraged its success. (Gara, pp. 149-151.)

Summary

Black settlers of both Pleasant Ridge and Cheyenne Valley Communities exploited the natural resources and contributed substantially to the further economic development of the community, state and the entire nation. They, as other immigrants, shared in the changes taking place in the nation. Profits from cash crops as gensing, tobacco, corn, and lumber enabled these black families to:

1) increase their landholdings;

2) pay taxes and interest on loans and mortgages;

3) purchase new machinery, cars, cameras, clothing, home appliances, etc.;

4) construct modern buildings—school, barns, houses;

5) provide their children with education that allowed their offspring to enter into professions outside of farming;

6) engage in social activities as reunions, picnics, dances, weddings, and funerals aimed at bringing the community together.

Guide Questions

Knowledge Question

When the pioneer settlers arrived, there were no stores or houses. What did they do to get food? Where did they live?

List ways in which these black farmers were able to make more money.

List some of the uses made of this increased cash income.

Comparative Question

In what ways do you think that the lives of Wisconsin black pioneers before the Civil War differed from their lives after the Civil War?

Cause/Effect Question

After the Civil War many European immigrants joined these communities of black settlers. What did the black settlers do to help the European settlers?

Prediction Question

After viewing "Coming Together, Coming apart" what questions do you think your teacher will ask you about the videotape?

Historical Question

What new forms of transportation were invented and what changes did they cause in the community?

Creative Question

If you were a teacher of Wisconsin history or social studies, what would you teach students about blacks in rural Wisconsin?

Application/Relevance Question

In what ways do you think that the household jobs today might be different than those during the pioneer days?

Value/Inquiry Question

Over a century ago Europeans and blacks came to Wisconsin in search of a better life. Today Cubans, Mexicans, Haitians and others are seeking a better life in Wisconsin. For what reasons would you favor or not favor helping them become a part of the Wisconsin community?

Activities

1. Organize the classroom into a miniature farming community of several families during the frontier period. Discuss some of the problems facing these early pioneers.

2. Pretend that you are a child living on a farm in the Cheyenne Valley Community in 1864. Write a diary of your activities for one week, mentioning everyday happenings inside and outside of the house.

3. Pretend that you are a teenager on a farm in the Cheyenne Valley Community in 1910. Write a diary of your travels and visits with the neighbors.

4. Visit Old World Wisconsin Outdoor Ethnic Museum at Eagle, Wisconsin.

Vocabulary

horse fiddle
substantial
affluent
cash crops
subsistence
frontier
Wisconsin gravy
volunteers
jumping shovel plow
one horse drag

Resources

Franklin, John Hope, *From Slavery to Freedom*, New York, Alfred A. Knopf, 1952.

Gara, Larry, *A Short History of Wisconsin*, Madison, State Historical Society of Wisconsin, 1962.

Lockwood, James H., "Early Times and Events in Wisconsin" in *Wisconsin's Historical Collection*, 2:125-26, 1856.

Markee Family Diary

Revel's Family Diary

Part II Coming Apart

Unit 4:

Where Are the Members of These Rural Communities Today?

Algie Shivers in the family car with members of the Walden family.

Objectives

At the conclusion of this unit the student should be able to:

1. State reasons why these rural communities came apart.

2. List ways in which members of these rural communities attempted to remain together.

3. Distinguish/compare/differentiate the present locations and occupations of offspring of these early black families in Wisconsin.

4. Describe a method by which the past can be reconstructed on people about which very little information exists in written records.

Community Definitions

Sociologists, anthropologists and historians have offered numerous definitions of Community. These definitions, viewed from a variety of equally important perspectives, have been based on the various ways that the inhabitants have organized themselves in families, rural households, towns, cities, regions and the nation.

Anthropologist Perspective

Anthropologist Robert Redfield defines community as a whole, including the ecological system, social structure, and so on . . . no word describes all that a community is. (Redfield, Robert. *The Little Community*, Chicago: University of Chicago Press, 1956, pp. 10-11)

Sociologist Perspective

Sociologist Rene Konig seeks a definition of community that is broad enough to cover the various levels as villages, towns, cities, states or provinces, regions, nations—even empires and federations of nations. He terms it "a global society on a local basis," or more specifically, human societies existing all over the world, restricted in size, and embracing families, neighborhoods, and groups of all kinds. (Konig, Rene. *The Community*, London: Routledge and Kegan Paul, Ltd., 1968, pp. 22-30)

Historians' Perspective

Historian Page Smith has defined two types of community. The first type was the Covenanted Community in which unity was maintained based on a purpose for existence. Founders were "bound in a special compact with God and each other to uphold their faith of some moral reform or a special kind of life." The second type was the Cumulative Community or town that was created without a plan and just grew, usually rapidly, by the accumulation of miscellaneous individuals whose common interest was wholly material. (Smith, Page, *As a City Upon a Hill: The Town in American History*, New York, Alfred A. Knopf, Inc., 1966, pp. 6-31)

Historian Lewis Atherton, in his cultural and economic study of Midwestern country towns from 1865 to 1950, defined communities as "service centers" for farmers. . . . The Midwestern country towns were clearly built for materialistic purposes. Those who founded them entered into a frenzy of speculative enterprise in real estate, competing for settlers. And those who settled competed with those in other towns to act as service men for farmers in the adjoining countryside. (Atherton, Lewis. *Main Street on the Middle Border*, Chicago: Quadrange Books, 1966. pp. XVI, 3-32)

What has been meant by community has varied enormously over the centuries of organized human life. . . . As

Posed in their Sunday best, the Zach Moses children sat for the photographer in 1909.

historian David J. Russe has described it, "All communities are social and ecological—that is, they involve relationships between human beings living in association with each other and within their physical environment. (Russo, David J. *Families and Communities: A New View of American History*, Nashville, American Association for State and Local History, 1974, pp. 11-12)

People's Perspective

According to Russo, historians are theoretically, at least, in the best position to comment on the meaning of community through human history. However, what about the perception that the inhabitants themselves have of their community? How do they define community? What does it mean to them? Why not allow the people who live in the community to define what community is and what it means to them? (Russo, David J. Ibid., pp. 7-11)

The members of these communities concept of community was defined in practical or functional terms; in other words, how they used various support networks. Blanche Arms' concept of community can be seen in her description of the threshing crew and the coming together of the threshing crew and the times her family exchanged work with neighbors to get the silos filled. (Blanche Arms Interview, 1/7/81 Tape 2 Side 1, 05:05-06:30)

Blanche described another sense of community based on function. This was a community of service coming from belonging to the Dorkas Society, a service organization of the Seventh Day Adventist Church. (Blanche Arms Interview, 1/7/81 Tape 2 Side 2, 18:25-20:10)

Morris Moon's concept of community is also functionally based on the economic benefits of an extended family network. It was possible to borrow money from relatives without collateral. One could also repay debts or trade for stocks by working for relatives. Most boys got started farming on their own with help from their fathers. (Morris Moon Interview, 7/22/81 Tape 10 Side 2, 18:00-20:55)

Oral/Folk History Method

People also preserved their past through photos, carefully labeled, an enduring record.

For these 19th century rural Wisconsin communities of black families, whose contributions have not always been recorded in the official documents, oral history is one of the best methods for reconstructing their past.

When the local history topic one chooses to research deals with a subject or a group of people about which very little information exists in written records, the past must be reconstructed almost entirely from oral sources. In reconstructing folk history, the researcher defined a community's geographical and/or cultural boundaries in accordance with the concepts held by the people who live there, since their statements and feelings about their community may differ sharply from those of outsiders. Since folk history is necessarily oral, it will not be found in archives and libraries, except in unpublished manuscripts that are, themselves, generally based on oral tradition. Thus, obtaining folk history calls for conducting as many tape-recorded interviews as necessary, with carefully chosen informants of varying ages, sexes and races; obtaining written permission to use the taped materials; transcribing the tapes' contents word for word; organizing the information gathered in each interview according to chronology or topical categories; and interpreting what people say in accordance with their own concepts of what is historically significant. The folk historian must also be familiar with published information and archival collections relating to the community or subject under study, using these materials as corroborative evidence when testing oral information for validity. (Allen, Barbara, and Montell, Lynwood. *From Memory to History*, Nashville, The American Association for State and Local History, 1981, pp. 9-10).

Through oral history, current and former members of these communities have been interviewed. They have told their story of where the people are today—and where they are today is the story of how these communities came apart.

Effects on Community's Coming Apart

The Autumn Leaf Club of Lancaster held a picnic and a reunion every August 4th. Families came from all over and Capt. Craig was part of the tradition.

By the turn of the 20th century these communities were on the decline and by the 1930's the census reveals that the urban population for the state had exceeded that of the rural areas. What effect did racial relations, the outside world, an extended family network and annual family gatherings have on the coming apart of these communities?

Racial Relations

Between 1860 and 1880, the relations of these black families with the European immigrants may be characterized as harmonious. As Prof. James Knox Phillips described it, "The unique historical farm community of Cheyenne Valley was first settled by white and free black families in the 1850's on productive farm land in the fertile driftless area of Wisconsin. Black-owned farms were interspersed with white-owned farms, laying the basis for integration economically and socially. By 1880, integration had been attained economically through competition on equally productive land; considerable intermarriage had taken place between 1860 and 1880; and the community had its own integrated township school and church." (Phillips, James Knox. "Negro-White Integration in a Midwestern Farm Community," unpublished manuscript)

Friendships were usually with those living within a 10-mile radius of one's farm; the distance that one could travel by foot or horse in a day. The people that you became acquainted with were the people you met through church, auction sales, picnics or barn raisings. (Morris Moon Interview, 7/22/81 Tape 10 Side 2, 15:40-1810)

Lou Walden, along with several of his brothers, never left Cheyenne Valley. He chose to remain in the valley farming his father's land on a rental agreement. He married Alvina Hastings from Norwegian Valley. (Lou and Alvina Walden Interview, 7/14/81 Tape 9 Side 1, 07:20-24:05)

Lance Bass advertised for a wife and married Hilda, a German woman he met through correspondence. (Austin Roberts Interview, 4/10/81 Tape 7 Side 1, 20:04-21:25)

Interracial marriages such as those of Lou Walden and Lance Bass were common occurrences in the Cheyenne Valley Community. Today, as a result of Indian, black and white mixture, Cheyenne Valley as a black community is not visibly discernible.

Outside World

However, toward the beginning of the 20th century the harmony and cohesiveness of these communities was being interrupted by the outside world. Trains and cars brought the outside world within reach of these families—and for them the outside world meant an introduction to new job opportunities, a larger selection of marriage partners, and, unfortunately, experiences of racial prejudice and discrimination.

After World War I, Blanche and Otis Arms, like many others, left Cheyenne Valley seeking jobs in the cities. The only work available for any woman with an eighth-grade education at that time was daywork (cooking and housekeeping). She found a job in Madison as a maid.

Otis Arms, at 17, got a job in Beloit at Fairbanks and Moyer foundry pouring iron. He was paid forty cents an hour as a molder's helper. Subsequent jobs included railroad spike-driving, making castings for cars and unloading brick and pig iron. In 1919 he moved to Madison where he worked in a packing house for a year before being laid off. Otis and Blanche both soon returned to Cheyenne Valley and resumed farming during the depression of the twenties. (Blanche and Otis Arms Inter-

views, 1/7/81 Tape 2 Side 2, 16:35-18:25)

Others moved to Sparta, La Crosse, Milwaukee, Madison, Chicago and California working in a variety of positions as dressmakers, barbers, printers, porters, teachers, entertainers and operators of their own businesses.

Extended Family Network

Blanche Arms sought jobs in Madison because she had relatives in Madison. (Blanche Arms Interview, 1/7/81 Tape 2 Side 2, 11:00-16:25) Austin Roberts, after serving in the Army, married Florence Mallery in Columbus, Ohio. He had met Florence through his father who was working in Springfield, Ohio and had married Florence's aunt. (Austin Roberts Interview, 5/31 Tape 27 Side 2, 18:50-22:00) Having friends and relatives in other areas, an extended family network, had been essential in bringing many of these early families to Cheyenne Valley and Pleasant Ridge Communities. This extended family network was now, in the 20th century, equally instrumental in drawing the offspring away from these communities into the cities.

An extended family network provided other benefits. It was possible to borrow money from most relatives without collateral. One could also repay debts or trade for stocks and build equity by working for relatives. (Morris Moon Interview, 7/22/81 Tape 10 Side 2, 18:10-20:00)

Most importantly, an extended family network enabled many of the offspring to acquire farms and increase their holdings. Larger farms generated larger incomes that permitted many of these families to educate their children for professional jobs. These professional jobs could only be obtained in the cities—thus contributing to the coming apart of these communities.

Annual Family Gatherings

In an effort to maintain the community, annual family gatherings were organized. These family gatherings consisted of not only reunion picnics but also funerals, weddings, birthdays and anniversary celebrations.

The annual Revels family picnic in Cheyenne Valley was a big event. All of the neighbors were invited to the gathering held at the old log church. (Otis and Blanche Arms Interviews, 6/18/81 Tape 5 Side 1, 00:50-06:20)

Flora Shivers recalled attending the Sunday School picnic as a teenager. She described the final picnic when the participants marched from the Cheyenne Valley Church to the picnic grounds to the sound of fife and drum music. People came from everywhere for the picnics held every August 25th. Platforms with seats were built and there was a program that included speakers and singers. People brought baskets of food. (Flora Shivers Interview, 5/24/75 Tape 28 Side 1, 15:20-21:15)

In the Pleasant Ridge Community Donald Irish recalled that people came from all over Milwaukee, Chicago and Rockford for the barbecues. (Donald Irish Interview, 1/14/76 Tape 23 Side 2, 07:10-08:30)

Cap'n Craig barbecued beef and hogs. Sandwiches, ice cream and pop were sold. People who came from Madison put on dance exhibitions of the latest steps. Harry Liebfried recalled seeing the big cars arriving. (Harry Liebfried Interview, 2/8/75 Tape 25 Side 2, 30:00-31:25)

Summary

It was ironic that these family gatherings of picnics and reunions aimed at maintaining these rural communities served also to draw the youth away from the communities. People coming from the cities with cars, fancy clothes and big-city tales only fascinated farm youths to seek the urban life.

Guide Questions

Knowledge Question

Where are the black members of these rural families today?

Comparative Question

How was the Cheyenne Valley between the years 1860 and 1880 different from the community between the years 1900 and 1920?

Cause/Effect Question

What effect did the following have on the coming apart of these rural communities?

Extended family network

Outside world (cars and trains)

Annual family gatherings (reunions and picnics)

Prediction Question

What do you think will happen to these rural communities as more of the offspring go to college?

Historical Question

Where there is little written information what can be done to learn about the past?

Creative Question

If you were a member of these rural communities what would you do to keep the members of the family from leaving the farm and moving to the city?

Application/Relevance Question

What did the members of these communities do to keep the communities together? Would you have done the same thing?

Value/Inquiry Question

What do you think were some of the goals of the video tape and in what ways do you think that they were successfully achieved?

Activities

In a class discussion, compare the Cheyenne Valley Community of 1860 with the Community of 1900 to 1920.

Have students prepare a list of questions and conduct oral history interviews of parents, grandparents or other older persons.

Have a panel discussion on the effects of an extended family network on the coming apart of these communities.

Plan a trip to Old World Wisconsin Museum at Eagle, Wisconsin or the State Historical Society at Madison or the Cunningham Museum at Platteville, Wisconsin.

Vocabulary

Community	Extended family network	"day work"
Perspective	Folk/oral history	collateral

Resources

Books

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Morris Moon Interview—7/22/81

Lou and Alvina Walden Interview—7/14/81

Austin Roberts Interview—4/10/81, 5/81

Donald Irish Interview—1/14/76

Harry Liebfried Interview—2/8/75

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Crossword Puzzles

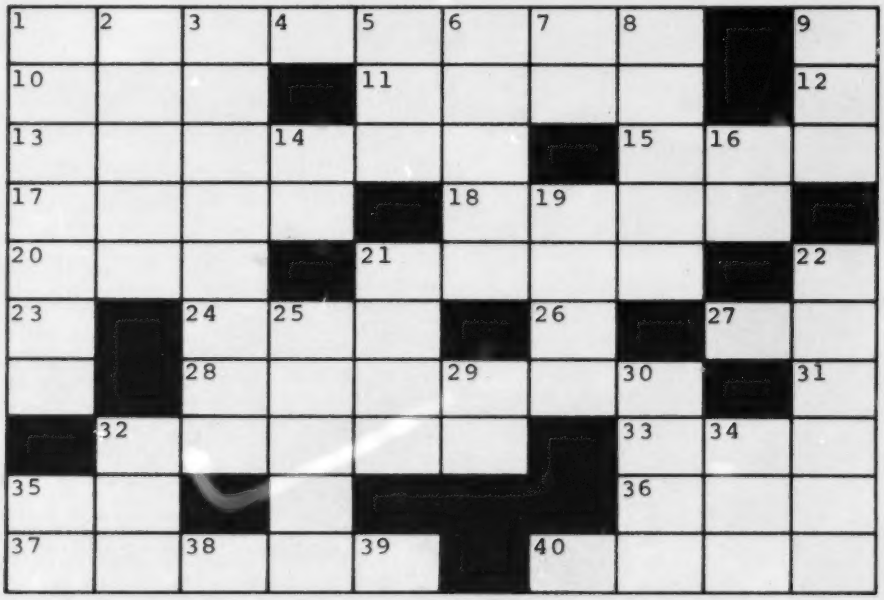
ACROSS

1. Right to vote
9. Type of road used by trains (abbrev.)
10. _ _ _ merate (to number)
11. _____ history interviews
12. Abbreviation for No. 18 across
13. Civil _____
15. Fugitive slave
17. Nullify
18. Many of Wisconsin's black settlers came from this northern border state.
20. Insect
21. Singles
22. Highest letter grade
23. Section of U.S. defended by the Yankees (abbrev.)
24. International Boxing Association (abbrev.)
26. Same as No. 9 across
27. On condition
28. County where Cheyenne Valley is located
31. Same as Nos. 9 and 26
32. Picnic meal held at the annual reunions
33. Inventor of cotton gin, ___ Whitney
35. Bushel (abbrev.)
36. Atomic Energy Commission (abbrev.)
37. Woman's garment
40. A piece of land

DOWN

1. Indentured _____
2. The _____Army vs. the Confederate Army
3. Joshua Glover was a _____ slave.
4. Failing grade
5. Spoil
6. Intentionally setting fire to a building
7. Africans were brought to this southeast coastal state.(abbrev.)
8. European immigrants were brought to this island.
9. Type of boat that uses No. 21 down
14. Head (abbrev.)
16. Immigrants were brought across this body of water.(initials)
19. A Medal of Honor winner is an _____.
21. Implements used with certain type boat
22. Continent where blacks came from
25. Bruins
27. Roman Numeral ONE
29. New Testament (abbrev.)
30. Close to
32. Type of coat made from animal skins
34. Confederate General Robert E. _____
35. Board (abbrev.)
38. Compass point
39. Section of U.S. defended by the Rebels (abbrev.)
40. Same as No. 22 across

Number 1



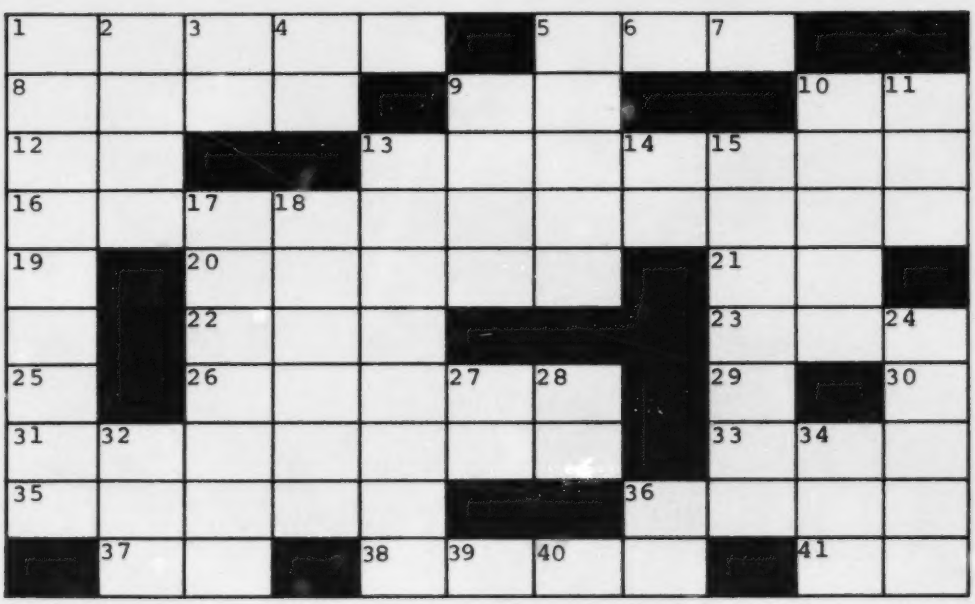
ACROSS

1. Early settler family lived in a _____.
5. Early settlers built _____ cabins.
8. _____ History Interviews
9. Electrical Engineer (abbrev.)
10. Morning (abbrev.)
12. Maine (abbrev.)
13. Sample
16. Freeing of slaves
19. Unit (abbrev.)
20. To come together
21. _____ and off
22. _____ sty or pen
23. Old (antonym)
25. Roman Numeral ONE
26. What Statue of Liberty holds in her hand.
29. Compass point
30. Highest letter grade
31. Something you breathe on Pikes Peak (two words)
33. Gathered from the chicken coop
35. Used in making bread or beer
36. Three musicians
37. National League (abbrev.)
38. The repeating of a sound
41. Newport News (abbrev.)

DOWN

1. Cheyenne Valley _____
2. Measured piece of land
3. Sheep's sound
4. International League (abbrev.)
5. To rent
6. Many of these settlers come from this northern border state (abbrev.)
7. Seventh letter of Alphabet
9. Door way leading out
10. To be by oneself
11. Once only _____ could vote.
13. To leave one country and settle in another
14. Multiple sclerosis (abbrev.)
15. Early settler in Wisconsin's wilderness
17. Marriage ceremony
18. Annual picnics and re_____
24. Horse drawn _____ used by early settlers
27. Roman Numeral ONE HUNDRED AND ONE
28. Hour (abbrev.)
32. Chicken
34. Eli Whitney invented the cotton ____.
36. Two, Too, ___.
39. Roman Numeral HUNDRED
40 Hydrogen (abbrev.)

Number 2



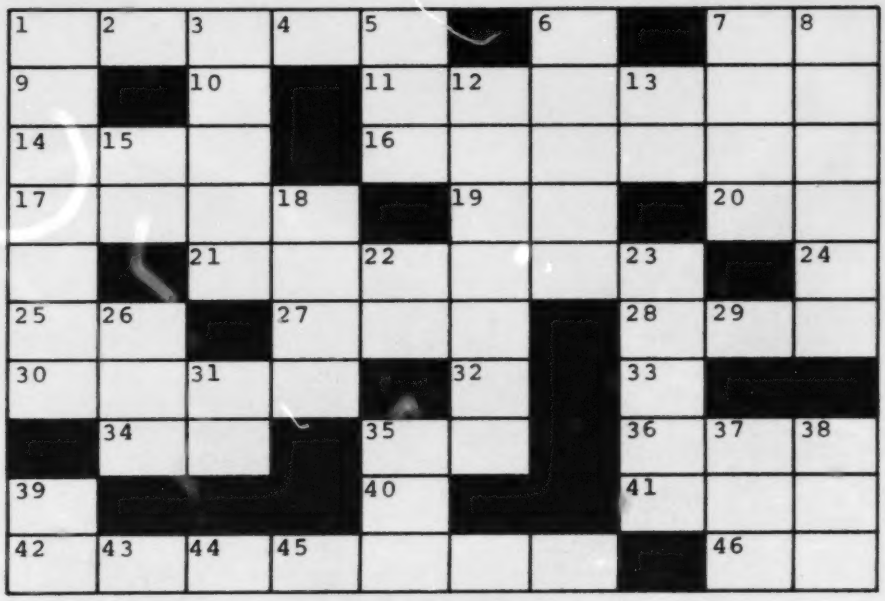
ACROSS

1. War between the North and the South.
7. Morning (abbrev.)
9. Many Wisconsin settlers migrated from this border state.(abbrev.)
10. Columbus is its capital (abbrev.)
11. Black people came from the continent of _____.
14. A measured parcel of land
16. One who writes
17. Motto of No. 8 down, "We shall _____ come."
19. Each (abbrev.)
20. Street (abbrev.)
21. Northern Yankees versus Southern _____.
24. Roman Numeral ONE
25. Electrical Engineering (abbrev.)
27. A service offered by the Red Cross
28. Chicken that lays eggs
30. A signed land contract
32. Same as Nos. 9 and 10 across
33. Same as No. 24 across
34. Lieutenant (abbrev.)
35. Same as No. 7 across
36. These farmers kept their pigs in a sty or _____.
39. Roman Numeral FIVE
40. Bachelor (abbrev.)
41. Use of the eyes
42. The South fought to keep _____.
46. Same as No. 34 across

DOWN

1. National Association for the Advancement of _____ People.
2. First person singular
3. One who casts a ballot
4. Same as No. 2 Down
5. Fugitive Slave _____
6. _____ and error
7. Top cards in a deck
8. _____ Luther King, Civil Rights Leader
12. Emancipation gave slaves _____.
13. Neither male nor female
15. Organization of veterans (abbrev.)
18. Many of these settlers could _____ and write.
22. A ____cycle built for two.
23. Africans and Europeans came to America aboard _____.
26. Elongated electric fish
29. Fourth letter of the alphabet
30. Roman Numeral FIVE HUNDRED
31. From out of space (abbrev.)
35. Honest "___" Lincoln
37. Same as No. 26 down
38. Family _____ work system
39. Versus (abbrev.)
43. Roman Numeral FIFTY
44. Top grade on an exam
45. Roman Numeral FIVE

Number 3



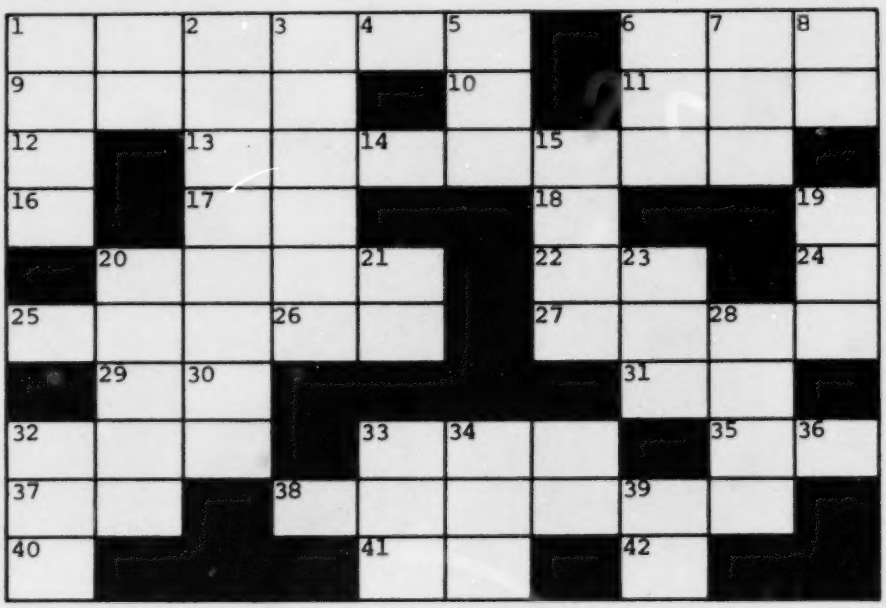
ACROSS

1. Cheyenne Valley is located in _____ County.
6. Roman Numeral THREE
9. Many of these black settlers came from this northern border state.
10. Highest letter grade
11. World War ____
12. Ton (abbrev.)
13. Republican Governor of Wisconsin
16. Electron (abbrev.)
17. First President of the U.S. (initials)
18. Same as No. 10 across
19. Same as Nos. 10 and 18 across
20. Early pioneers trapped for _____ supply.
22. Rosa Parks (initials)
24. Most of the Africans were brought to this section of the United States. (abbrev.)
25. Madison is its capital (abbrev.)
26. A toy, ___ Yo
27. Produced by a cow
29. Negative answer
31. On trains these families could _____ to the cities.
32. Eggs are collected from the _____ house.
33. Automobile
35. With an automobile they could come and _____.
37. "Give me liberty _____ give me death."
38. _____ were the main forms of transportation for the early families.
40. Same as No. 12 across
41. Weight (abbrev.)
42. Same as Nos. 12 and 40 across

DOWN

1. Suffrage is the right to _____.
2. Pleasant _____ Community
3. Many immigrants came from Oslo, _____.
4. Abbreviation for No. 9 across
5. Yea and _____.
6. If you borrow money you may sign an _____.
7. _____ and outs
8. For example (abbrev.)
14. Compass point
15. These early settlers did _____ the land.
19. To question
20. One who works in mines
21. _____ and fro
23. _____ sty or pen
25. Compass point
28. Pioneers used these to make their first cabins.
30. Atop
32. Antonym of cold
33. Producer of No. 27 across
34. Nickname for Arthur
36. Abbreviation for No. 9 across
39. From outer space (abbrev.)

Number 4



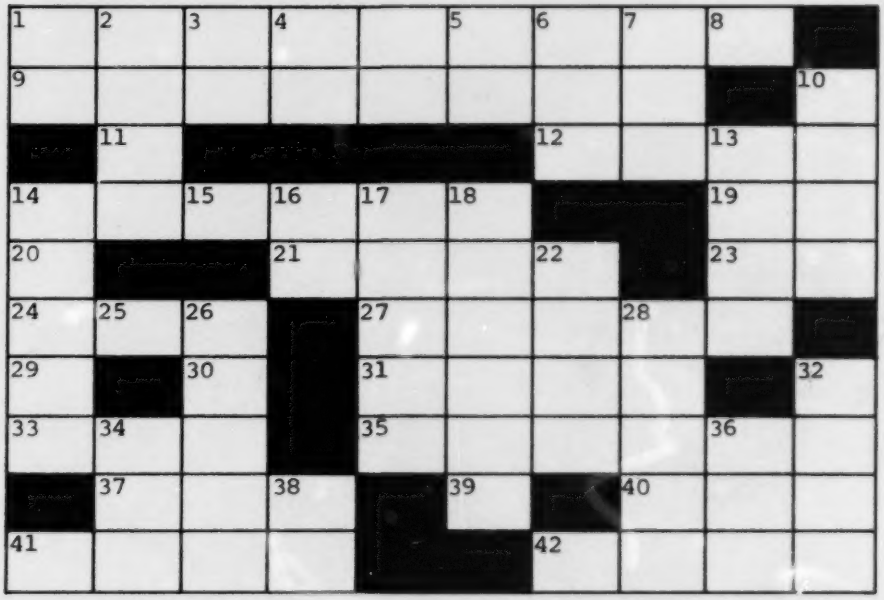
ACROSS

1. Pleasant Ridge _____ in Grant County
9. _____ Valley in Vernon County
11. People in Wisconsin when pioneers first came (abbrev.)
12. Part of body between leg and thigh
14. "___ ___ Together, Coming Apart"
19. Tool used by pioneers to clear the forest
20. Same as No. 11 across
21. A seasoning
23. Street (abbrev.)
24. Very Important Person (abbrev.)
27. Animal with antlers
29. Same as Nos. 11 and 20 across
30. Highest letter grade
31. Bad, wicked
33. Early families lived in _____ cabins.
35. Franklin _____ Roosevelt
37. "_____ Badge of Courage"
39. Capital of Virginia (abbrev.)
40. Vegetable (abbrev.)
41. North _____ Ordinance
42. When the president refuses to sign a bill it is called a _____.

DOWN

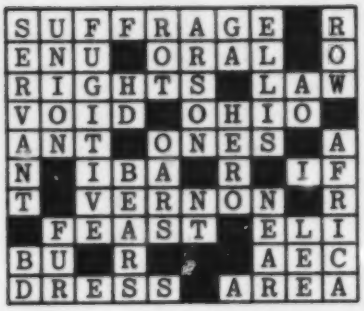
1. Roman Numeral TWO HUNDRED
2. Columbus is this state's capital.
3. Augusta is this state's capital (abbrev.)
4. Belonging to me
5. Navy nurse (abbrev.)
6. Printing fluid
7. A decade is _____ years.
8. X and ____ chromosomes
10. Nearest
13. To make less difficult
14. Some of Wisconsin settlers fought in this war between the states.
15. A.M. and P.___.
16. Singular form of are
17. When born you are _____.
18. Joshua _____, fugitive slave
22. To work
25. First person singular
26. Leaves of a book
28. Fugitive _____ Act of 1850
32. Type of dancing
34. Substance from which miners remove such valuable matter as iron or lead.
36. Used to catch fish or butterflies
38. Day time (abbrev.)

Number 5



Crossword Puzzle Solutions

No. 1



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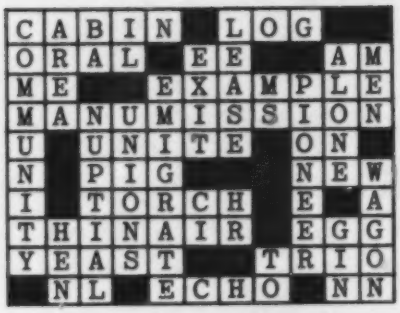

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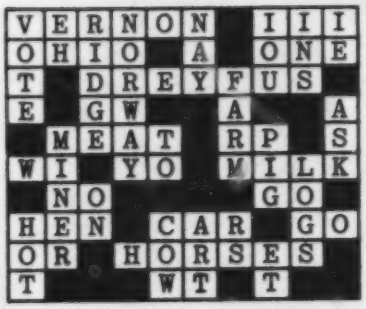

No. 5

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